

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

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EDITORIAL NOTES AND COMMENTS.

IN the second chapter of the Prophet Joel we read :

"Fear not, O land ; be glad and rejoice: for the Lord will do great things.

"Be glad then, ye children of Zion, and rejoice in the Lord your God.

"Ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else : and My people shall never be ashamed.

"And it shall come to pass afterward that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

For the first time in fifteen years that the writer has lived in New York the people of this city are able to lift up their heads and say, "We are Protestants and Americans." There have been many witnesses for Christ and patriotism during those years, but the great mass of American Protestants were dumb in the face of the awful power wielded by the Roman Church and Tammany Hall, which can be truthfully said to be synonymous terms. Thank God that power was broken at the election last month, and Rome and Tammany are in ruins. "It was a famous victory." To God be all the glory ! Now let Americans stand guard over our glorious institutions, and let Christians preach the Gospel of salvation to benighted Roman Catholics.

THE COMING YEAR.

Great events await us the coming year. In our special line of work in this Magazine we do not purpose to scold our readers, Protestants or Catholics, but to win them to a fuller knowledge of the spiritual life and a keener sense of the responsibilities and duties of American citizenship. With all the shortcomings of the Church of Christ—the assembly of believers in the Crucified Redeemer—we have still the purest and highest type of Christianity in this country that the world has yet seen; and notwithstanding the vacillation and venality of politicians the Republic still lives, and the God of nations watches over it. The Lord reigns.

The development of these subjects shall be our theme in this Magazine during the coming year. The overthrow of Tammany Hall and the Roman Catholic machine in this city, and the rebuke at the polls to corrupt men in other cities and States, give good ground of hope for the future. **THE CONVERTED CATHOLIC** will be more useful and interesting during the year 1895 than ever before. We hope all our subscribers will continue to read it and renew their subscriptions promptly, and help us to extend our circulation by calling the attention of their friends and neighbors to the excellence of the magazine in its special field of work, and thus obtain for us some new subscribers.

Of Excellent Report.

Under the above heading the Boston *American Citizen*, one of the best and most influential patriotic papers in the United States, in its issue of November 10, 1894, pays the following editorial compliment to this magazine :

" Among the many periodicals which come to the *Citizen* office none is read with more zest than THE CONVERTED CATHOLIC. We enjoy every line of it, and wish it was twice as large, or came oftener. Father O'Connor knows just what to write and what to select to make interesting and instructive reading. His records of numerous conversions to Protestantism from Romanism are in themselves worth several times the price of the monthly. We wish every reader of the *Citizen* would send ten cents to THE CONVERTED CATHOLIC, 142 West 21st street, New York City, and get a copy of this excellent magazine."

Priests at Christ's Mission.

There is a great and growing unrest among Catholic priests and people. Priests who are weary and sick of Romanism and disgusted with the priesthood daily come to Christ's Mission. Last month at different times two priests called repeatedly, and on each occasion they were welcomed in such manner as the name of the Mission gave them reason to expect. "Come unto Me," says Christ, "all who are weary and heavy laden, and I will give you rest." As those priests sat in the office of the Mission and conversed with the Pastor telling of their experiences in the priesthood and their longing for a better life, the rest and peace of God came upon them. They had never spoken to Protestant ministers of their spiritual troubles, because they feared they would be misunderstood. But at Christ's Mission they found a former priest who was in sympathy with them in all their trials and lovingly desired to help them.

This opened the door of secrecy which had previously closed their hearts, and the animation of their countenances and the grasp of their hands showed how they appreciated the word of kindness fitly spoken. We want to help such men in every way, and we can do it if our friends will help us to do so.

Be Steadfast in Opposition to Rome.

The New York *Sun*, November 15, reports the marriage of Robert H. Furey, son of W. A. Furey, Commissioner of Jurors of Brooklyn, N. Y., to a Protestant lady. The Fureys are Roman Catholics, and Robert fears that his parents will be troubled because the marriage was not performed by a priest. The young people in the Roman Church who marry Protestants are excommunicated and can no longer be accounted Catholics ; but that does not trouble them when they get good Christian partners for life. Some years ago Protestants used to yield to the Romanists and permit the ceremony to be performed by priest or bishop, but now all that is changed, and the Roman Catholics give up their religion and are happily married by Protestant ministers.

Again we repeat : Whenever Protestants are true to their faith and principles in opposition to Romanism, whether in religious, political or social life, the Roman Catholics will yield, retreat and surrender. We say this with the strongest conviction, because as a former priest of the Roman Church we know the policy of that Church and the temper of the people. They will, they must, yield and surrender when confronted by firm Protestant-Christian principles. This is the lesson of history, as it is the voice of the present. Tammany Hall was beaten by American Protestantism.

Liberal Catholics.

Will the time ever come when "liberal Catholics" in the United States will

cast off the yoke of Rome and repudiate the distinctive doctrines of the Roman Church? Several congregations of Polish Catholics in Ohio, Michigan and other States have already taken this stand, and if English-speaking congregations could control their own church property, like the Poles, very many of them would declare their independence of Rome. No one doubts that Father McGlynn would have continued as pastor of St. Stephen's Church in this city when he was suspended and excommunicated in 1886-7 if the congregation had the legal title to the church property. In many of the Roman Catholic dioceses in this country all church property is held by the bishop in his own name as a corporation sole. In some dioceses the bishop, the vicar-general, the pastor and two laymen (who are generally tools of the bishop) hold the title.

Satolli was sent by the Pope to this country to head off this liberal movement, and though he has been successful for the moment, the dissensions that are continually arising among the bishops themselves, the discontent of the priests, and disgust of the people with their spiritual leaders, afford a basis for hope that in this free country where "foreign rule" will not be tolerated the liberal element in the Catholic Church will prevail.

Ignorant of the Way of God.

At the election in New York last month thousands of Catholics voted against Tammany Hall and the Roman machine that has been Tammany's chief support for twenty years. Tammany in turn sustained "the Church" by liberal contributions of its stealings from the public treasury and its blackmail levied on cowardice, vice and crime. Those Catholics would forever withdraw from the Roman Catholic Church if they knew that salvation could be had outside its fold. But they are as ignor-

ant of the Bible way of salvation as the heathen in darkest Africa, though intelligent enough in other respects.

When Paul went to Athens, the home of the worldly wise and learned, "he saw the city wholly given to idolatry." Those Greeks had a religion of their own. They had temples for worship beautifully adorned with statues and pictures of gods and goddesses. In his sermon on Mars' hill the Apostle said to the philosophers, "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." When one enters a well furnished Roman Catholic church, like the cathedrals in the large cities, the most prominent objects that present themselves to view are the statues and pictures on the altars and along the walls, "graven by art and man's device." There is a distinction without a difference between the pagan temple and the Roman church, and though the pictures and statues in the latter are supposed to represent Christ and some of His followers, the people who bow before them and pray to them are as ignorant of the true Christ as were the Greeks. "And the times of this ignorance God winked at," said the Apostle, "but now commandeth all men everywhere to repent." So should the message of salvation through the redemption that is in Christ Jesus be carried to the Roman Catholics in our generation.

Priests and Politics.

We have had much to say of the Paulist Fathers—Elliott, Young, Doyle, etc.—whose church is on West Fifty-ninth street, this city, and of their lamentable failure "to make Americans Roman Catholics." Father Elliott occasionally goes out to Michigan, where he was born, and hires a hall where he preaches to Protestants, telling them it is a very easy thing to be saved in the

"true Church." But not one of these Bible-taught Protestants will enter the Roman fold, where there are so many wolves in sheep's clothing.

A few Sundays before the election in this city last month one of these Paulists, Father Doyle, told the congregation that it was their duty as Roman Catholics to vote against the constitutional amendment forbidding the appropriation of public money to sectarian schools. He did not go so far as the four priests of the Church of the Sacred Heart who on the Sunday before election told their congregations to vote the straight Tammany ticket, as Tammany Hall was the friend of "the Church." Archbishop Corrigan in a letter to the *Baltimore Herald*, November 15, denies that he gave instructions to these priests to preach in favor of Tammany Hall, but he did not rebuke or suspend them as he did Father McGlynn in 1886 when the latter opposed Tammany Hall—not in his church, but in a public hall.

"Liars and Forgers."

The attacks on Satolli have emanated from the clique of Ultramontanes or Conservatives who desired to perpetuate the absolute power of the bishops. Of the authors of these attacks the *New York Sun* of September 27 said, as published in the October *CONVERTED CATHOLIC*: "The falsehoods published about Mgr. Satolli and other prelates of the Catholic Church in the United States are such as to bring infamy upon their authors and propagators, who do not scruple to resort to forgery for the purpose of slander. 'All liars shall have their place in the lake that burneth with fire and brimstone, which is the second death.' They deserve punishment before they get there."

For the benefit of our Roman Catholic readers we repeat our comment on this condemnation of bishops and priests by the paper that more than any other

in this country has sustained the Roman Catholic Church, defended the bishops and priests whenever attacked and virulently assailed all their opponents. Commenting on the *Sun's* anathema we said: "Will the reader please take note that the 'liars and forgers' whom the *Sun* condemns to 'fire and brimstone' are Roman Catholic bishops and priests. The laity do not share in this infamy, but are quietly withdrawing from the Church and society of the 'liars and forgers.'" The good work goes on.

CHRIST'S MISSION DEBT.

\$500 NOW WANTED.

A Christian lady in a small town in Connecticut, a subscriber and diligent reader of *THE CONVERTED CATHOLIC*, called upon her friends and neighbors last month and collected \$15.25 with the following subscription paper:

"Subscriptions to aid in reducing the debt on Christ's Mission, conducted by Rev. James A. O'Connor, 142 West Twenty-first street, New York City. Through this Mission many have been led, and are now being led, out of the bondage and superstition of Romanism into the light and liberty of the Gospel of Christ. It is the only place (be it said to the shame of Protestantism) in the United States where those, especially among the priesthood, can flee for refuge from the persecutions of their former coreligionists in case they wish to embrace the principles of Protestant Christianity. There is a debt of \$10,500 on the Mission building; and it is earnestly desired to raise \$500 during the current year. When the debt is reduced to \$10,000 the rate of interest on that sum will be reduced by the mortgagee, and a permanent benefit thus accrue to the Mission. Will you not help according as God has prospered you?" Cannot our other good friends do likewise.

CLAIMS OF ROMANISM.

THE Roman Church claims to be the oldest Christian organization in the world. Organized Christianity in the Roman form has been and is recognized as the largest aggregate of human beings who acknowledge Jesus Christ as the Son of God and Redeemer of the world. Two hundred million persons who believe in the Trinity and other eternal Christian truths as far as intellectual assent can influence them, confess that they are Roman Catholics. The Roman Catholic doctrine and the practice of the people in their observance of religious ceremonies are uniform in this respect.

They believe in God and Christ in a general way. God the Creator and Lord is in heaven, far removed from the earthly sphere, and His Son is sitting at His right hand, equally distant from human beings. All is holy, pure and lovely there in the celestial kingdom, and no one can draw near to that abode of the blessed except in spotless robes, even as in the kingdoms of this world no one can approach the Emperor, King or Queen except in royal or courtly apparel. And as monarchs of this world have their representatives, so the Almighty must have some one to be His delegate here on earth.

In the fulfilment of time and prophecy God sent His Son on this earth, the Messiah, the Representative of His love and mercy. And this Son, having fulfilled His mission, left His representative here in the person of the Apostle Peter, whose successor is the Pope of Rome of our day—according to Roman doctrine.

This is the Roman Catholic system of dogmatic theology. The Pope of Rome rules as the vicar of Christ; he is the teaching power in the Church, assuming the office of the Holy Ghost, whom the Lord Jesus said He would send to teach all truth. Whether the Pope or the Papacy be the anti-Christ of the Scrip-

tures, there is no question among those who have closely studied the subject that the Pope has usurped the place of the Holy Spirit in the Church of Christ. With Roman Catholics it is not what the Lord says in His Word, but what does the Pope as the head of the Church say. His words must be obeyed under pain of eternal condemnation.

From this it follows that the people are wholly dependent upon the Pope and his agents, duly appointed, ordained and commissioned by him, for the salvation of their souls. The text in John's Gospel as understood by Roman Catholics means: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him—and in His vicar and the hierarchy—should not perish, but have everlasting life." You may have the fulness of faith as taught by Jesus and preached by Paul, but if you do not believe in the Pope as Christ's vicar, God's sole representative on earth, you shall not be saved—if you are a Roman Catholic.

Again the verses in John v. are understood by Roman Catholics—"As the Father hath committed all judgment to the Son, so the Son hath committed all judgment and power to the Pope. And he that honoreth not the Pope honoreth not the Son nor the Father that sent him."

"He that heareth My word," says Christ, "and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death to life,"

"True enough," says the Pope, "but unless he hears my voice also and obeys my teaching these promises avail him not;" and the people believe the Pope.

So far reference has been made only to faith, the intellectual assent required of Roman Catholics. In practice all can be summed up in the axiom, "No priest, no sacrament; no sacrament, no salvation." The only way of salvation in

that Church is through the sacraments which only a duly ordained priest can administer. Recently Cardinal Vaughan in England denied the validity of Anglican Orders; hence there can be no salvation in the Church of England or in Protestantism. Cardinal Gibbons has said in the *American Catholic Quarterly Review* for October: "The supremacy of the Roman pontiff, the supreme jurisdiction of St. Peter and his successors, can alone unite us in the fellowship of our Redeemer." He goes further and says: "One cannot be with Christ unless he be with his true Church; and in His Church He set up Peter and his successors an authority which should be at once the rule of faith and the bond of union. All in opposition to that divine ordinance, all who separate themselves from it, cannot expect to have part with Christ: they will be against Christ."

The Roman Church claims not only supreme spiritual power, but also supreme temporal power, and this claim has been enforced wherever it has held sway. The unholy alliance between Church and State and manipulations in politics in every country have been the result of this claim.

What is Tammany Hall in New York, and who compose the vicious element in the city? Three-fourths Roman Catholic. So it is in all our large cities where civic rule is corrupt and municipal administration is a shame and disgrace.

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To combat these claims, to expose these perversions of the truth, to denounce these brazen assumptions, and to let the light of the Gospel shine upon the darkness of Romanism will be the work of this Magazine the coming year. Rome can and will be beaten in our great Republic. It is a difficult but glorious contest. The Lord of hosts is with us. He reigns forever and ever.

NOW FOR 1895.

With our next issue, January, 1895, the Twelfth Volume of **THE CONVERTED CATHOLIC** begins. Since the first volume was issued in 1883-4 we have endeavored to make each succeeding volume more instructive, more interesting and more helpful to all Christian and patriotic readers than any other publication of the kind in this country. **THE CONVERTED CATHOLIC** was the first journal published in the United States for the purpose of confuting by arguments drawn from Scripture and history the errors, deceptions, and delusions of the Roman Catholic Church. How far it has been successful it is not for us to say. For the first few years it occupied the field alone, but though now there are over fifty papers published in this country with the avowed object of opposing and resisting the power of Rome, which would destroy liberty if it obtained supremacy in this Republic, **THE CONVERTED CATHOLIC** still holds its place as one of the best; while as a religious journal it has been true to evangelical teaching and has been used of God in bringing light to thousands of Roman Catholics, leading them from the bondage of papal superstitions to union with Christ. The accounts of the conversions of Roman Catholics published every month are without parallel as a part of the religious history of our time. All these distinctive qualities should commend it to American Christians. New subjects will be discussed the coming year, such as the Editor's Reasons for Leaving the Roman Church and Renouncing the Priesthood, "The Antichrist" by Rev. Nathaniel West, D.D., contributions from Rev. Geo. C. Needham and other distinguished writers. We hope all our present subscribers will continue to welcome the Magazine to their homes and speak of it to their friends, who may become new subscribers and regular readers.

REFORMED CATHOLIC SERVICES IN CHRIST'S MISSION.

142 WEST TWENTY-FIRST STREET, NEW YORK.

JAMES A. O'CONNOR, PASTOR.

THE meetings last month were well attended. Many friends expressed a desire that during the winter months the services should be held in Masonic Temple, where the attendance would be tenfold greater than in the Mission Chapel. Roman Catholics in large numbers always attended the meetings in the Temple, and many were there converted, like the member of the Christian Brothers' order whose letter was published in the September **CONVERTED CATHOLIC**. He said: "When I was stationed at St. Bridget's Church with Rev. Dr. McSweeney I was often sent from De la Salle Institute, Second avenue and Second street, of a Sunday evening to carry a message to Manhattan College (also a Christian Brothers' institution), and every time I went to your services in Masonic Temple on the way. I always confessed it, and on one occasion had to go to Archbishop Corrigan for absolution." The truths of the Gospel were sown in his mind and heart at these meetings, and though doubtless he received heavy penances for the "sin" of hearing the Gospel, he came to the services again and again until the Lord opened his eyes and gave him courage to leave the order and renounce the Roman Church forever. He is now a happy and prosperous business man in Texas and has been a subscriber to **THE CONVERTED CATHOLIC** for several years.

The only obstacle in the way of transferring the services to Masonic Temple is the expense that would attend the meetings—the rent of the hall, advertising, music, etc. A great missionary work could be done there this season, and if those who are interested will defray the expenses the services will be transferred to the Temple.

Meantime they will continue to be held in the chapel of Christ's Mission, which can accommodate two hundred persons, every Sunday and Thursday evenings, and on Tuesday evenings there will be educational classes when lectures, conferences and discussions on subjects of interest to Protestants and Catholics will be the prominent features of the meetings.

Besides the Pastor, who was present at all the services in the Mission last month, other speakers took part in the services. The following report of Dr. West's great sermon was made by an ex-priest who attended the meeting for the first time:

The services at Christ's Mission on Sunday evening, October 28, were conducted by the Pastor, Rev. James A. O'Connor, who introduced Rev. Nathaniel West of Syracuse, N. Y. as the preacher of the evening. After the congregation had joined in singing a hymn Dr. West offered prayer, asking blessings on the Mission, its pastor and the good work it is doing. He asked also a special blessing on one person present, whose heart was not yet entirely opened to the light. [This was the ex-priest who reported the sermon and is not yet Converted.]

Dr. West then addressed the congregation, taking for his theme the celebrated Throne-vision found in the Book of Revelations, chaps. iv. and v. He gave at first a general idea of the Revelation itself as a work of the whole future between the Ascension and the Return of Christ—first in its ecclesiastical or church side, and second in its civil and political side.

The theme of the Revelation, he said, is the Second Personal Coming of Christ.

The throne-vision in chaps. iv. and v. represents a historic fact which occurred A. D. 33½, incidentally on the ascension of Christ, and standing in contrast with the awful scenes of Gethsemane and Calvary which occurred a few weeks before. It represents the ascension of the Slain Lamb to the Father's throne and His investiture by the Father with all power in heaven and earth for the government of the world and for the administration of grace and judgment until He comes the second time. The vision of this great fact was given to John in Patmos, A. D. 96.

Chapter iv. shows us heaven open, the throne of God with the Father seated on it; its rainbow, its kingly and priestly worshippers; its seven burning torches, four living creatures and the fullness of its glassy sea in front with the worship of its heavenly host, thanking God for their creation.

Chapter v. represents the investiture of the crucified but ascended Saviour with all power. This investiture was symbolized by the taking of the seven sealed books out of the Father's hand. The effect of this is three-fold—first, the prostration of the living creatures and the elders and the singing of a new song; second, the augmentation of the music of the voices of the entire angelic host; third, the expansion of the music and the worship to a universal jubilee throughout the three divisions of the universe of God.

The whole subject was applied in a practical manner to show, first, that all history was put under Christ, and must serve Him; second, that Jesus Christ is the security for the salvation of His people; third, that this throne of grace pictured in the iv. and v. chapters is the throne of grace, is the mercy seat to which all believers come by faith and obtain mercy and find grace and help in time of need; fourth, that believers are kings and priests unto God individually,

and have as much right to the tiara and priestly robes as the Pope of Rome.

The services concluded by a short address by the Pastor of Christ's Mission.

A MORAL REVOLUTION.

There was a large attendance at the services on November 11, when the Pastor preached on the Triumph of Christianity and the Downfall of Romanism. The following report of the sermon appeared in the New York *Morning Advertiser*, November 12:

"Rev. James A. O'Connor, in a sermon at Christ's Mission last night, said:

"I venture to say that not one-half of the voters in New York City last Tuesday who cast their ballots against Tammany Hall exercised their suffrages for party purposes. That election was a moral revolution, a triumph of Christianity, a conquest over wickedness and evil. I thank God for this victory of righteousness. To Him it was due. It was the Spirit of God working in the common people for His ways and light. The Nation has been blessed by God in the success of this movement. The avalanche of reform was the grandest victory that right has scored in America. Men unfit and unwilling to govern were intrusted with office; corruption was rife and evil rampant. But these things were condemned by popular voice and the wrongdoers were overthrown.' Mr. O'Connor scored the priests who on the Sunday preceding the election urged their hearers in the Church of the Sacred Heart to vote the Tammany ticket."

Many Catholics were present at the service, and the Pastor introduced to the congregation two ex-monks—Mr. Corcoran and a former member of the Order of the Holy Cross—who were heartily welcomed by all present.

Sunday, November 25, the Pastor preached to a great assembly of the Junior Order of American Mechanics in Philadelphia.

CONVERTS FROM ROME.

SO many conversions from the Roman Catholic Church are continually taking place that many of our contemporaries in this country and in Europe keep the heading "Converts from Rome" standing ready for use every week. We have frequently quoted from the *English Churchman* with this heading, and do so again this month with great pleasure. In its issue of November 1, under this heading that is music to our ears, it says:

"The *Evangelical Churchman* of October 18 says: 'It is stated that at Frenchman's Head, in Manitoba, forty have come over from the Roman Catholic Church, and now there is scarcely one resident Roman Catholic left on the reserve. Bishop Paret, of Maryland, reports that in one month recently he confirmed thirty Roman Catholics in his diocese. It is stated that Bishop Perry, of Iowa, says that during his episcopate of eighteen years there have been received into our own Church in that one State over 700 adults from the Roman Church, which would make an average of about forty a year; and that during the same eighteen years we have lost to Rome, in that State, so far as he, the Bishop, can learn, less than half a dozen individuals.'"

The reports of these conversions have already appeared in this Magazine, and with the Divine blessing the record of many more turning away from darkness to light, from the slavery of Roman bondage to the liberty wherewith Christ has made us free, will be published in every issue next year. Such reports of the work of the Lord in the salvation of precious souls for which He suffered death on Calvary and rose again triumphant will be helpful and inspiring to every reader. As the *Boston American Citizen*, the ablest patriotic paper published in this country, says in an editorial published elsewhere in this issue:

"The records of numerous conversions to Protestantism from Romanism published in THE CONVERTED CATHOLIC every month are in themselves worth several times the price of the Magazine." We thank our good and kind friend the editor of the *Citizen* for this appreciation. It is not the first time he has said in terms similar to what also appears in the same issue: "Among the many periodicals which come to the *Citizen* office, none is read with more zest than THE CONVERTED CATHOLIC. We enjoy every line of it, and wish it was twice as large, or came oftener."

The best thanks we can give for such kind appreciation on the part of the most competent authority to speak on the subject, will be found in keeping to the record achieved and surpassing it in future issues. Our readers can rely upon our promise to make THE CONVERTED CATHOLIC for 1895 better, more instructive and more helpful in all respects than any preceding volume. Rome has long expected to rehabilitate in this country her forces shattered in Europe. She shall not succeed if American Christians and American citizens will sustain the agencies that are opposing her with determined vigor and uncompromising hostility, and at the same time winning over her deluded followers to the truths of Christianity and sound patriotism.

EIGHT HUNDRED ITALIANS BECAME PROTESTANTS.

The *Philadelphia Christian Instructor*, November 15, 1894, quotes from the *Golden Rule* as authority for the statement that "a few weeks ago an entire village in Italy, by the name of Papigno, having a population of about 800, came out in opposition to the Pope and declared its adherence to Protestantism."

We hope to hear more of those good villagers. The Gospel of Christ can

make its way in Italy as in other parts of the world if the good news be imbued with the Apostolic spirit.

The following letter was not sent for publication, but as it will comfort and help Roman Catholics to come into the light, we make some extracts from it:

"When I saw you last I told you of the death of my sister and of the comfort she found in Jesus up to the last moment and during all her sickness.

"I attended your first evening service with Father Lambert at Masonic Temple, and was very sorry I could not attend many more. I attended your meetings there about a dozen years ago while I was still in the Roman Catholic Church. I had a divine call to preach the Gospel as soon as I left the Roman Church, now about eight years ago, and before I had completed my studies. Then I studied law in New York, but at last I am glad to say that I have obeyed the divine call and am now a Methodist minister."

Protestantism in Italy.

There are many agencies at work in Italy for the evangelization of that country. The Waldenses have many churches and missionaries, and the Evangelical Church, established by the late Father Gavazzi, is doing good. It is expected both of these organizations will soon unite, as their work is essentially the same.

Count Campello, who had been a canon of St. Peter's at Rome before his conversion, is working successfully in lines that meet the approval of many English Christians.

The New York *Christian Advocate*, October 11, 1894, said, editorially, of the work of the Methodist Episcopal Church in Italy:

"Professor John M. Van Vleck, of Wesleyan University, who has been abroad for six months, returned recently. He informs us that he was present


at the laying of the corner-stone of the new building in process of erection by our Missionary Society in Rome, Italy, and what he saw on that occasion and what he could ascertain during his visit to Italy led him to believe that our mission in that country is in a hopeful condition. Bishop Newman has just consented to an interview on that and other subjects, which is published in the *North-western Christian Advocate*. What relates to our Italian mission is herewith printed:

"I spent a month in Italy. Preached in ten of our stations, examined our property; mingled with our people and looked into the history, the character, methods and piety of our preachers; and whatever errors they may have committed in the past, I am free to say that I shall induce my friends to make large contributions to our missions in Italy, and shall give freely myself. We have a most competent superintendent, who is in every way adapted to his work, and the rank and file of our preachers are devoted to their ministry. The great building which we are erecting in Rome will be a magnificent fact, a monument of Protestant Christianity, and will challenge the propaganda for the control of religious thought in the Italian kingdom."

Rev. Dr. A. T. Pierson, in a recent address in Philadelphia, said: "In 1867, when I was first in Europe, I could not carry a copy of the Bible inside the walls of Rome. Last year there were twenty-nine Protestant chapels in the city of Rome, and preaching openly carried on in them with impunity, the Pope and cardinals finding it impossible to interfere."

Altogether the outlook in Italy is hopeful. Some day all these organizations will concentrate their efforts in the name of the Lord and overthrow the Papal spiritual power in the Pope's own country.

UNHAPPY NUNS.**ANOTHER NUN ESCAPES.**

 **UR** English exchanges recently contained the following item of news:

"On Sunday night, August 19, three nuns of the Order of St. Ann on their way to Siena, Italy, had to change carriages at the railway station at Parma, and to wait several hours for the next train. They were apparently asleep on the couches of the waiting-room, when shortly after the arrival of the twenty-five minutes to 1 a. m. train from Milan, one of the sisters, a pretty girl of about twenty-four years, was found missing. From the inquiries immediately set on foot it appears, says Dalziel's correspondent, that an elegantly dressed young man stepped out of the Milan train and went to the ladies' waiting-room, where he made a signal, and the young nun immediately followed him out of the room. A carriage was standing outside the station, and in spite of the hue-and-cry that was immediately raised, the lovers managed to get away. They are supposed to have made their way to Reggio."

Eloping is to be condemned on general principles, but there are exceptions, and surely no one will blame a poor nun who cannot escape from her convent except by eloping. Many nuns in the United States would also run away from the convents if they knew where to go or what to do, or if they had some lover with whom they could elope.

CONVENT HORRORS.

The following report of the outrages practiced upon young girls in the Saints Joseph and Theresa Convent, situated on the outskirts of the city of Naples, Italy, appeared in the leading German paper in the United States, the *New York Staats Zeitung*, November 8, 1894:

"Silvia Palmieri, a Neapolitan girl, was sent to Saints Joseph and Theresa Convent to be educated. The Mother

Superior, Theresa Ferrante, seventy years of age, promised the parents of the girl that when she finished her education she could leave the convent or remain there and take the veil. But when the girl's parents called to take her home they were met by the Mother Superior, who told them that their daughter was very happy and wished to remain in the convent and bid farewell to the outside world, and did not desire to see her parents. They begged for a few moments interview with their daughter, but were refused. They then appealed to the District Attorney and Police Commissioner, who with a number of police went to the convent and forced an entrance. When they entered instead of finding a happy young girl, they found her in tears, and she begged the officers to take her away from the convent. She said she had been seduced by gentlemen from Naples who visited the convent by consent of the Mother Superior, and to ascertain whether the girl's story was true or not a physician was called in to make an examination, and he stated that the girl spoke the truth. Upon these statements the Mother Superior was placed under arrest, Father Rasto, the Father Confessor, was dismissed, and the other girls were sent to their homes and the convent was closed.

"There is great excitement in Naples over the disclosure of this horrible affair, and all the papers have taken it up. This same convent was raided and cleaned out four years ago."

Nuns Teaching in Public Schools.

The Junior Order of United American Mechanics is a benevolent society that takes much interest in public school affairs. It is very strong in Pennsylvania, and wherever the Roman hierarchy has sought to obtain control of the public schools in that State the society has offered stern resistance. In

Gallitzin, Pa., where six nuns have been teaching in the public school the United Mechanics made a test case of the legal powers of the school directors to employ those nuns, clothed in their distinctive garb and teaching the Roman Catholic catechism and other Roman doctrines. The courts decided that sectarian teaching must cease in the school, but that "the nuns could not be legally restrained from teaching in the public schools in the garb of their order, nor the school directors from employing or permitting them to act in that capacity."

The Supreme Court of Pennsylvania has affirmed this decision in an appeal before it, November 10, 1894, adding, "We intimate no opinion as to the wisdom of the action of the school board in selecting teachers, members of an exclusively religious order." The majority opinion of the Supreme Court was delivered by Judge Dean, who further said: "In the sixty years of existence of our present school system, this is the first time this court has been asked to decide, as a matter of law, that it is sectarian teaching for a devout woman to appear in a schoolroom in a dress peculiar to a religious organization of a Christian Church. We decline to do so; because the law does not so say."

Justice Williams filed a dissenting opinion. In it he says: "The question presented on this state of facts is whether a school that is filled with religious, ecclesiastic persons as teachers, who come in the discharge of their duties wearing the religious garb and hung about with the rosaries and other devices peculiar of their Church and order, are necessarily dominated by sectarian influences and obnoxious to the spirit of the constitutional provisions and the school laws. If in some other borough school Episcopalian clergymen should appear in their robes and if Catholic priests should appeal to the courts, I should no more doubt their right to relief than I doubt

the rights of the plaintiffs in this case."

The Junior Order of American Mechanics will now take the matter to the Legislature of the State and have a law passed prohibiting the wearing of costumes of any religious sect or order in the schools.

This is a wise course on the part of the Mechanics and other patriotic societies. Elect men to the Legislatures of the various States who will grant no special favors to the agents of Rome in this country. That is the issue which must be faced by public men. A religious war can be averted by such means. The telegraph report of Judge Dean's opinion represents him as styling the nuns "devout" women. Does he think that the garb makes the monk or nun devout, in contradiction of the adage, "*Cucullus non facit monachum*"—"the cowl does not make the monk"—which is an accepted axiom of all Roman Catholic orders. How does he know that the nuns are "devout," except in demeanor while in school? Such an expression may be only an act of courtesy, but it sounds strange in connection with a judicial opinion in a purely legal function.

The Roman Church does not build many hopes on this decision in the Gallitzin case and will not seek to extend its power by means of nuns in the public schools. The hierarchy knows that the patriotic orders will oppose all attempts to inject sectarianism into the public schools. A dispatch from Pittsburgh, November 13, says:

"The nuns employed as teachers in the Riverside public school in this city, and who resigned temporarily pending the decision in Gallitzin case, will not resume their positions, being adverse to the notoriety obtained."

Renew Your Subscription.

The end of the subscription year is at hand, and we hope our subscribers will promptly renew for next year, 1895.

THE HOME OF THE IMMACULATE VIRGIN.

LARGE SUMS GIVEN BY THE CITY AND CHARITABLE PERSONS TO SUPPORT A ROMAN CATHOLIC INSTITUTION, WHICH STILL BEGS FOR HELP.

BY A FORMER ROMAN CATHOLIC PRIEST.

THE uses and abuses of public trusts by city employes recently exposed to the public, more particularly in the police investigation now going on, has caused a desire to look into the management of all our public and semi-public institutions.

The State laws and city ordinances provide for a liberal maintenance of the poor and friendless of this community. In no case, however, was it intended that this provision should be extended to those institutions which through other means are able to maintain those committed to their care. Some of the applicants for assistance are assuredly well able to take care of those committed to their care without the assistance of public monies. The money given them is actually diverted from the end intended by the law and must be received with that intention. This may or may not be done with the connivance of public officers. If with their connivance they are criminally liable, if without they are certainly remiss in their duty to those who have placed them in their official positions.

It is supposed by the provisions of the Consolidation Act of 1882, under which the different institutions caring for the friendless and homeless children of this community are allowed a *pro rata* of the excise funds, that the sums allowed are needed for the maintenance of these proteges of the city and county. When, however, an institution has a large sum contributed by charitable persons, to whom persistent appeals are made, and when this sum is positively more than sufficient to maintain the inmates, what is got by application to the city authorities is gotten without justification in law or conscience.

The annual report of the Comptroller of the city and county of New York for the year ending December 31, 1893, shows that \$696,930.46 of monies received for liquor licences was distributed among eighteen institutions for the support of the indigent inmates. In these institutions are women, girls, children and infants. Of the amount \$134,783.36, or nearly one-fifth, goes to the institution on Lafayette place, known as "The Mission of the Immaculate Virgin," which has also a branch establishment at Mt. Loretto, Staten Island. According to the published account in the annual letter of the manager of this mission, a Catholic priest, Father James J. Dougherty, there are in the institution 1,882 children, ranging from infancy upwards.

It would seem that this immense sum of money would be sufficient to support the institution, and it doubtless is. But the reverend director has agents all over the world through whom he receives, it is claimed by good authority, over a million subscribers to an annual publication at a cost of twenty-five cents each. This brings him at least \$250,000, making the income of the institution, exclusive of testamentary bequests, donations and receipts for sale of religious articles, \$384,783.360. Quite a neat little sum to support a community which is doubtless ran in the usual institutional style on plain food, in what is sometimes mentioned in reports as "in sufficient quantities." With the sum of \$30,000 a month almost any one could run an institution. Several times lately our daily papers have published accounts to show that for \$50,000 a year one could maintain a fashionable home, with servants, horses and carriages, and give large entertainments.

Not long ago the writer heard the assertion made that in the city of New York there was not a Roman Catholic institution in which could be found a Catholic pillow on which a Catholic child could lay its head without being committed from the courts. And yet this mission is understood by Catholics about the country to be for boot-blacks, newsboys and others who need a temporary home. These lads will look at you in astonishment if you ask them where the mission is. Is it not an imposition on the charity of the poor who contribute annually to the support of this place that it is permitted to exist without being shown up in its true light.

The annual letter of Mr. Dougherty to his ecclesiastical superior of the diocese is a wonderful thing. To the ordinary reader of the *Homeless Child*, the official organ of the mission, it will give the impression that the writer is on the best of terms with his superior, and that between them they understand things. Father Dougherty speaks of the prosperity of the institution, praises the attendant physicians, tells of the dear children, but says nothing about the revenue of the place nor its expenses. Yet to all appearances this letter is an annual report and would be so taken by nine-tenths of Mr. Dougherty's subscribers. But it would hardly do to let the servant girls and poor old women who pester their friends and acquaintances for twenty-five cents to help Father Dougherty to save souls, know that he had an annual income of nearly \$400,000. In this letter, which speaks of "morning dips in the ocean, afternoon rambles in the woods, romping and playing" indulged in by the children, Mr. Dougherty says: "To perfect our Trade School we need financial help. There is so much to be done, and so little to do it with. If our good Catholics could be induced to imitate the generosity of non-Catholics in aiding our

charitable institutions! A short time ago we computed the amount publicly bequeathed by non-Catholics to institutions, many of which are busily engaged in destroying the faith of our children. In one week, within a radius of a few hundred miles from New York, there was willed to Protestant institutions more than \$4,000,000. Yet it is against institutions thus wealthy that we must compete with our *slender* and *uncertain* revenues. Whilst we offer all praise to the members of St. Joseph's Union, who have enabled us to do what has been done, do not these facts stand forth as reasons why we shall beseech them still more."

Yet with his "slender and uncertain revenues" Father Dougherty has been able to build a \$300,000 church at Mt. Loretto for the few hundred children, 100 of them not more than four years of age, to keep a yacht, ostensibly as a training ship for boys, and has managed to add considerably to his already large income by the sale of pieces of cord and medals at a price several hundred per cent. above their cost. He has these children working on the farm at Staten Island and conducts a printing establishment with their help, which relieves him of the necessity of paying for food and saves the printing expenses of his publications.

Formerly to increase the sale of his cords and medals he advertised them in his annual paper, extolling their virtue and powers to cure sick animals, to prevent disease and to cure almost any sickness to which man is liable, either by touching them, or wearing them, or plunging them into food or water used.

This is an instance where public money is given without necessity, and the public officers should cease paying it or oblige the manager of the mission to inform his credulous subscribers that they are not doing a charity in sending him money to add to his large income.

IRELAND AND THE REFORMATION.

REV. Charles Stirling, a minister of the Church of England who has been zealously contending for the preservation of Evangelical and Protestant principles in that Church, said at a largely attended meeting in Belfast, Ireland, recently :

"In the time of Henry VIII. they knew that that monarch, for his own purposes, determined that he would wrest the Church out of the power of the Pope. The Church, he held, ought to be in the hands of the Sovereign, the Parliament, and the people of England, and he accomplished this and caused a translation of the Scriptures to be made. He was succeeded by his son, Edward VI., who has been called the Josiah of England. He clearly understood what the Reformed doctrines were, and his great desire was that his country might be delivered altogether. One of his last prayers was, 'O, God, deliver this realm from Papistry.' He was assisted in this noble work by Archbishop Cranmer, upon whose mind the light was breaking in. In the year 1549 was produced the first Prayer book of the Church of England. It was based upon the old Roman Catholic service books, and contained a good deal of Romish error. But it had this great advantage, it was given to the people in their own tongue, and here he would say what a blessed thing it was that people should have the Word of God in their own tongue. Had the Irish people been presented with the Bible and the Prayer book in their own tongue in the time of Henry VIII. and after the reaction in the time of Queen Elizabeth, the whole of the country would have been Protestant at this moment."

In an address delivered at a great Presbyterian conference in Ireland last October, Father Connellan said that while in the reign of Henry VIII. a law

was passed in Ireland forbidding ecclesiastics to use in public service any language but English, in the reign of Elizabeth Sir Henry Sidney, her lord deputy in Ireland, advised that Irish-speaking ministers should, as far as possible, be appointed to take charge of Irish congregations. In 1571 Queen Elizabeth provided at her own expense a printing press and font of Irish types and sent them over to Ireland, "in hope that God in His mercy would raise up some to translate the New Testament in their native tongue."

A catechism and New Testament were published, but in the seventeenth century the Jesuits obtained possession of the press and types and carried them off to Douai, France, where they were used in printing Roman Catholic works that were distributed in Ireland. As an offset to this some Irish Protestants bought the plates used in printing the only edition of the Douay Testament issued without notes by the Roman Catholic bishops in Ireland, and 20,000 copies of this Testament are now published in Ireland every year. This is the Douay Testament sent out from the office of THE CONVERTED CATHOLIC. Father Connellan closed his address with these inspiring words :

"Looking at the Irish mission field of to-day, with experiences of the past to guide us, there is much reason for thankfulness and hope. There is one solid principle upon which we may safely take our stand—viz. that God is stronger than the devil. Some of us have experienced the truth of this not a hundred years since. Rome is fighting with this serious disadvantage : that we can always bring her doctrines to the touchstone of Bible teaching, which she dreads as much as a faded beauty fears the sunlight. We can pour shot and shell from God's Word into her battalions, and we have His promise that His Word will not return to Him

void. Conversions from Rome in Ireland used to be regarded as a capital joke. She does not look upon the matter as a joke now by any means, and if any person doubts the reality of such conversions I shall be delighted to disabuse him of his error. Above all other advantages we have the Son of God, the Captain of our salvation, leading us, His plume crimsoned with His atoning blood conspicuous in the thick of the fight. Forward, then! It is a cause worth fighting for. Yes, it is a cause eminently worth dying for."

Roman and Anglican Orders.

Cardinal Vaughan told the English people in the London *Times* last October that the ministers of the Church of England have no valid "orders," and that Roman Catholic priests alone have "power to change bread and wine, so that in their place our Lord and Saviour Jesus Christ becomes truly and substantially present on the altar in His Divine and human natures, and to offer Him up in the Eucharistic sacrifice to the Father." He further declared that Roman Catholic priests alone "have power to forgive the sins of men with a divine efficacy." Everywhere that is the teaching of the Roman Church, and respectable Roman Catholics who say they do not believe in the power of the priests to forgive sins are either ignorant of the doctrines of their Church on this point or ashamed to acknowledge it in their intercourse with Protestants.

Referring to Cardinal Vaughan's denial of the validity of Anglican orders, Father Lambert said in a letter to the New York *Christian Advocate*, October 25, 1894: "I am at a loss to understand how Episcopalian ministers can be so little posted in modern Church history as to believe that Rome recognizes the validity of Anglican orders. To quote but a few names—Newman, Manning, Oakeley, Faber, Garside, Bonus,

Marshall; Bowden, St. John, Hutton, Oratorians; Spencer, a Passionist; Anderdon, a Jesuit; Lockhart, a Rosminian Father; Coffin, Bridget, Hall, Urquhart, Redemp^torists; Burke, a Paulist; Preston, the vicar-general of Cardinal McCloskey—who were once Episcopalian ministers, were not only ordained, but nearly all, if not all, rebaptized, when they joined the Church of Rome. They received 'first tonsure,' and went through the whole line of Romanist orders—porter, exorcist, lector, a colyte, subdeacon, deacon—before being ordained priests of the Church of Rome."

A Valuable Magazine.

Rev. Professor F. A. Wagner of Detroit, Mich., makes the article "Democrats Denounce the A. P. A." in the October CONVERTED CATHOLIC the subject of an excellent contribution to the *Patriotic American*, and after quoting the whole article says:

"The above is quoted from one of the ablest and best edited magazines published in our country in the interests of man's salvation from the bondage of Roman priestcraft and superstition. We admire the noble courage of its warm-hearted and brave Editor. His appeal to defeat a political party which yields to the demands of a foreign and monarchical ecclesiasticism is timely, and should be heeded conscientiously." [It was!]

From the Belfast *Christian Advocate*, October 19, 1894:

THE CONVERTED CATHOLIC is as instructive and interesting as usual. Its information on the Romish controversy is full and accurate. We could not wish for any more stimulating tonic to be administered to many backboneless Protestants in this country and in America than large doses of this ably and fairly conducted periodical.

If our readers are pleased with THE CONVERTED CATHOLIC we hope they will show it to their friends and ask them to subscribe for it. Sample copies will be sent to any address. Every new subscriber greatly helps the cause. We hope all our friends will now, this month, renew their subscriptions for 1895.

MONTHLY RECORD OF ROMAN CATHOLIC EVENTS.

THE New York *Herald*, September 23, 1894, had an article on the New York public schools thus headed: "As Gloomy as Dungeons. The schools in the lower wards lack air, light and sunshine, where gas is burned by daylight. Some playgrounds are foul cellars, and yet the schools are over-crowded." In a city ruled by Roman Catholic Tammany such a condition of affairs is to be expected."

The St. Paul *Pioneer Press*, October 31, 1894, published the following, which will be strange reading for the American people:

"POWER OF ARCHBISHOPS.

"MONTREAL, Oct. 30.—Judge Doherty dismissed the Canada *Revue* case to-day. The *Revue* began a series of attacks on the Catholic Church. Archbishop Fabrie put the publication under the ban of the Church and the *Revue* sued the bishop for \$50,000. The judge dismissed the case on the ground that the archbishop acted within the bounds of his authority and without malice, because it did not interfere with the plaintiff's right of selling the paper to whomsoever wanted to read it. Judge Doherty said that such a high dignitary of the Church as archbishop, who is the spiritual adviser of many thousand souls, has a perfect right to warn persons under his spiritual charge against pernicious literature and also to condemn certain so-called Catholic publications which attack his Church. The judge said the plaintiff may have suffered damages, although as a professed Catholic who published it were considered by his spiritual superior obscene or orthodox articles, he would have no grounds for redress. Therefore the costs of the suit were levied against the plaintiff. An appeal to the privy council is threatened."

The *Christian Work* in its issue of October 25, 1894, thus comments upon clerical celibacy:

"As touching the hold of the family relation upon society, and Bishop Potter's recent declaration that this hold was being weakened, upon which we recently made comment, perhaps one of the strongest proofs of the hold that the family has on the popular imagination is supplied by the enforced celibacy of the Roman Catholic clergy. It is because the hold of the family relation is so tense that the Roman Church finds it necessary to deny it to the priesthood by positive prohibition. And not only does this celibacy extend to the clergy, but is required of all priests, nuns and monks as a religious obligation, so that in view of the great strength of the family tie nothing of the kind may come between the Church and its administering agents. The priest encourages marriage among the laity for the very reason that through the parents the rising generation may be reached: the hope of the Church, as Archbishop Hughes declared forty years ago, lies in control of the child in its earlier years. Protestants, on the other hand, maintain that the affections generated and stimulated in family life are not only not foreign to complete clerical usefulness, but that they conduce to it and are even essential to its fullest development. And as bearing directly on this subject we may say that a bishop of the Church of England lately glorified the clergy of the establishment because they are not celibates, but married men who exemplify in their family life the domestic virtues they teach to others. Now and then a celibate is consecrated to especial work within Protestant lines, but there are few such cases—the fewer the better. While the Roman Church probably is better enabled to keep an iron grip on

its clergy through their celibacy, on the other hand in Protestant churches as a rule married ministers wield an influence which the bachelor ministers lose. In the East the Catholic clergy marry, and it is the general testimony that their services are more acceptable than those of the celibate priesthood."

The Christian Work, in its issue of June 7, 1894, thus referred to Dr. Gallagher's work mentioned in our last issue:

"Was the Apostle Peter ever at Rome? is the question which Rev. Mason Gallagher answers in the present volume. Dr. Gallagher goes very thoroughly into the subject, examines the evidence with care and ability, and arrives at the conclusion that there is no certainty attainable on the subject. It is undeniable that the tradition that he had found his way to Rome, and that he was put to death in the Empire City is very old. It is equally certain that of these two things the earliest Christian writers entertained no doubt. Clement, Eusebius, Justin Martyr, Irenæus, Tertullian and others have all something to say about the great Apostle pointing to a Roman residence and to a martyr's death in the city of the Cæsars. It is still, however, an open question—the question which Dr. Gallagher asks; and it is extremely doubtful whether it will ever be satisfactorily answered. Tradition is not always based on fact. It is quite as often built on theory. It is not an impossibility that some discovery may yet be made tending towards the final settlement of the question; but until such discovery is made uncertainty will remain, while the presumption will not lose its strength. But for the claims of supremacy which have been set up for the Apostle we should in all likelihood have heard less of his Roman residence. The great question is not whether he was in Rome, but whether he ever was or had any right to be the head of the Christian

Church. On this point men not blinded by prejudice or bound in spite of reason and common sense to a system of doctrine and belief are satisfied. The Papacy was not the invention of the Apostle Peter. It was the invention of a later age; and in spite of its strength, adaptability to every age, and marvellous powers of recuperation, it is bound to go when its imaginary pillars yield to the force of light and truth." J. A. D.

Chaplain McCabe's Kindness.

The beloved Chaplain McCabe, the great Missionary Secretary of the Methodist Episcopal Church, is one of the staunchest friends of this work for the conversion of Roman Catholics. He has always a word in due season for the work and the workers. Recently he has taken under his care Rev. A. Lambert, the Redemptorist priest who was converted at Christ's Mission last March, and Father Lambert is now doing missionary work among the French in this city in connection with the Methodist Episcopal Church, of which he is a local preacher. In due time he will be established an elder in that Church.

Not a week passes but we hear from some part of the country of the kind things that Dr. McCabe says of us. He has the gratitude of every converted Catholic in the United States.

Converts in Australia.

In this work for the conversion of Roman Catholics it sounds like the voice of posterity to read the following extract from a letter received from Australia last month:

"BRIGHTON, MELBOURNE, Sept 10.

"DEAR SIR:—No doubt you will be surprised to hear from the writer of this. I suppose you have forgotten me, but you may remember that about eleven years ago I was converted at your meetings in Masonic Temple. I used to attend your services every Sunday, and now I know you will be pleased to hear that I have continued steadfast in the faith of Christ."

THE OLD AND NEW CATHOLICS IN FRANCE.

BY FATHER HVACINTHE LOYSON.

[New York Independent, October 4, 1894.]

WHEN I began the work of Catholic Restoration and Reform in 1879 and founded the Gallican Church in Paris, my first anxiety, after that for the integral maintenance of the faith of our ancestors, was the establishment of good church government, according to history—that of a valid and undoubted Episcopate. I had had five years of difficult experience in Geneva, where I founded the first Old Catholic church, and left it (for work in my own country) with a regular constitution and a bishop at its head, and a State Church, supplanting that of Rome. Circumstances and conditions were different in France, where, I do not hesitate to say, greater difficulties exist for a general work of religious reform than in any other country in Europe, because of the Concordat, that most unrighteous compact made by the first Napoleon and Pope Pius VII., and which binds this great Christian nation in spiritual slavery which far outdoes that of American slavery, and which prevents us from becoming—what yet we are not—a true republic, whose fundamental basis is set forth in the National Constitution of the great American Republic—religious freedom. Self-government is impossible for a nation when the consciences of the people are in the hands of a foreign power for spiritual manipulation or political intrigue; and republics are founded upon self-government.

Early in my work in Paris I was urged by my church and friends in France, and also by friends elsewhere, and the Old Catholic bishops of Germany and Switzerland, to accept Episcopal consecration, as it was deemed necessary, if not a *sine qua non*, that any work of this kind should have a bishop at its head. I believe that is

true, provided the bishop is what he should be. But I refused then and since, as I had refused in the Roman Church, and for the same reason, that I believe I have a vocation as a preacher, but not as a bishop.

The entire French Episcopate had fallen, or had been forced, into the Vatican tray; and as no desirable candidate was to be found we accepted, and with gratitude, the kind and catholic offer of the Anglican bishops for the confirmation of our catechumens. And the kindness, as well as the wise and delicate abstention from all interference with our Gallican principles or rites on the part of the Primus of Scotland, Bishops Jenner, of England, and Cleveland Cox, of Western New York, who were for so many years the visiting bishops of the Gallican Church, leave a fair page on the history of the efforts of Catholic reform of the century. By their charitable, evangelical and catholic conduct they give evidence of possessing the spirit of the Divine succession, without which all laying on of hands is null and void.

I must now speak of my relations with the Old Catholic Church of Holland, and I do so with very great regret and only because I am forced to do so by the indiscretion of friends and the pertinacity of representatives of the press, who have already brought this matter before the public.

After repeated solicitations the Old Catholic bishops of Holland, who had given Episcopal orders to the other Old Catholics in Europe, came to our succor. We looked, and with reason, upon the Old Catholic Church of Holland as our natural mother, by her affiliation with our great anti-Jesuitic revolt of Port Royal, and who very justly claim as its fathers our Pascal, Arnauld and

Bossuet.

But the very conservative Dutchmen were afraid of me lest I should become "Protestant," and because I had ventured to inaugurate, without superior orders or directions, those reforms which alone give the Old Catholic movement the right of existence, when the fact is that I had no superior save God, and no counsel save history.

But the archbishop of Utrecht, Dr. Gul, is a more liberal-minded man than his predecessors: and it was a great joy when, about eighteen months ago, he, by a noble letter and two delegates, came to our Episcopal aid; and it was a great victory for us and for the Old Catholic movement at large (which has suffered greatly from the *status quo* of the Dutch Episcopate) when the archbishop of Utrecht accepted the Gallican Church with all its reforms, and without a single word of demur, reserve or condition.

My confidence was absolute in giving the Church I had founded, under such trying difficulties and with a quarter of century of the best part of my life, into what I felt certain would be worthy and affectionate hands. I believed that the extra conservatism—which had, in the 200 years past, reduced their number from 35,000 to 8,000—when, like a tree in cramped ground, once transplanted to the generous soil of France, would soon grow into large, sheltering branches and bear abundant and healthy fruit. I was mistaken.

The Dutch Delegate, the Rev. Dr. van Thiel, Principal of the Theological Seminary of Amersfoort, had no sooner taken possession of the church in the Rue d'Arras than the Gallican program was set aside; enforced Auricular Confession, which we had made optional from the beginning of our reform, was now made obligatory under certain circumstances. The cups in the Holy Communion, which we restored to all,

according to the divine command of Him who instituted the Sacrament—is now made optional for the laity. Enforced celibacy of the clergy was abolished, not only in our program, but *de facto* by a goodly number of priests adhering to our reform. And although the Old Catholic Dutch bishops have accepted the Gallican Church from its founder, who was a married priest—and with words of sympathy and blessing written in Episcopal letters—they had no sooner taken possession of my church than it was given out that henceforth no married priest was to be therein accepted; although it had been plainly written and understood by all parties at the time of my retiring from the rectorship and acceptance of their jurisdiction, that I should remain, not only a member of the clergy, but more than ever devoted to the cause of Gallican reform by my freedom of action, which had been so trammelled by the absorbing care and responsibilities of the work in Paris. By this unwarrantable and arbitrary measure I was, so to speak, interdicted a *divinis*. This measure is all the more unwarrantable as it is just this reform—the marriage of the clergy—which meets with universal approbation, within as well as outside the Roman Church, although many of its advocates affect to think otherwise (when occasion requires), for reasons that are not of conviction nor conscience. This is a part of the evil of the system under which they live. — This measure on the part of the Dutch Old Catholic churches is all the more incomprehensible inasmuch as all the Old Catholic churches in Europe have a married clergy (save theirs) and are in full communion with them, from whose bishops they have obtained Holy Orders, and a number of these married priests were monks. It is said, and I believe truthfully, that this repressive measure exercised toward us was as a warning to their own

clergy, a portion of which desire to enter into this and other necessary reforms, and also for other reasons touching Episcopal election.

In my marriage, as in my protest against the Vatican Council of 1870, I took the initiative which will never be forgiven by some of those who have followed my example! Such are the paradoxical acts of timid men and illogical minds.

Our church, which the day the Dutch delegates came was filled with twelve hundred people crowded out into the street, was in a few months—I could say in a few weeks—almost empty. Surprise, stupefaction and bitter disappointment took possession of the hearts of the people, and some did not hesitate to say, “We have been betrayed!” And the disbanded and homeless—for they would not accept, though under a new guise, the Roman errors and methods from which they had escaped—they remain united in spirit, waiting for Him who is the true Father and the real Bishop of souls.

Though I am opposed to forced confession, I ever believe that free and honest confession is good for the soul; and therefore I make confession—and this not to carry intestinal disagreements before an indifferent, trifling or hostile public, but to give to the world a page of history for the advantage of others who are working, as are we, in the lines of Church unity for religious reform—I made a mistake.

Yes, I was mistaken in trying to oppose the foreign jurisdiction of Rome in France by a jurisdiction still more foreign. For, in spite of Papal thralldom, the religious spirit of France has certainly made some progress, though sometimes in devious directions, while the Old Dutch Catholics, more or less tainted with Jansenism (which outdoes Rome in narrowness), have remained stationary during the last two centuries,

admitting no reform whatever, save that which gave them the right of living (or dying!) in separation from Rome. They began in the right way, but they only began. It is the continuance in the right way which God demands and which alone leads to happy results. France may not yet be ready for a general and generous acceptance of religious truth; but she will not accept a retrograde policy any more in ecclesiastical matters than in politics. We must go forward with the age we live in, with science and religion, whose principles have the same immutable centre, but whose adaptations, because their principles are divine, are for all time, peoples, places and circumstances.

Truth is mighty and will eventually prevail; and we should not, therefore, be over-surprised and never discouraged at this inevitable adjustment of human things to eternal law. There must come tearings, rendings and overthrowing in this process of disenthralment from the great and most harmful human organization the world has ever seen, and which is so closely allied to the divine government which was given to the world by the Prince of Peace—I speak of the Papacy. As decline and decay inheres to all human institutions, so repairs or reforms are necessary if we would not fall into decadence and encumber the earth. So, therefore, reforms and reparations must come to the house of the pontiffs. But all should be done, not only decently and in order, but with the wise understanding of that charity, which respects all men, which insults neither those who are weak, low and perverse, nor those who are high placed, proud and vindictive; for charity is the basis of the divine government, as justice is, or should be, the basis of human organization; and those two factors embrace the government of heaven and earth.

Let us not then be downcast

when we are spitefully used, but stand for these principles, in our conduct as well as in our belief. As for myself, nothing can dissuade me from the profound convictions of Catholic reform which I had when preaching at Notre Dame in Paris, nor from the positions I took before that *un-ecumenical* Vatican Council; but I should be a madman and a hypocrite if I pretended to claim infallibility for the Old Catholics and deny it to the neo-, or Papal, Catholics, or to affect to believe that since we had left the Roman obedience nothing good remained therein. And I shall never give myself to any new or old ecclesiasticism which pretends to be the only sacred vessel of God's truth and Christian faith, and which confides the new-fangled phylacterics or in a scholasticism of decadence for the reconciliation of Christians or for the salvation of the world.

It is very certain that I have not and never had the faintest temptation to submit to the Roman yoke again. But with the prophet Mohammed, who enjoined upon his disciples to "seek truth and accept it, even if it came from China," I can not only accept, but rejoice when I find indications of light in the darkness from which I have escaped. My prayers and those of others, in and out of that communion, are being answered; and I shall never cease to pray that the light of the Gospel may, sooner or later, so penetrate that great body of Christians, skeptics and blasphemers that millions shall be added to millions of true believers, until the whole institution is reformed and renovated. But that will be upon a model which has not yet been given to the world, but which will be truly evangelical and truly catholic. And, therefore, when I see Roman bishops, like Cardinal Gibbons and Archbishop Ireland, in America, standing out for light, liberty and truth in even the smallest degree, and in spite

of the immense difficulties which environ them, and of which those not "to the manner born" have no conception, I thank God, and I love them for it! Nor am I afraid to say that if such men can be multiplied, and such courage be augmented, there will be more hope for reform in the Roman Church than in those outside which glory in their sectarianism.

I have hope for the Catholics in America. As for France, her heart is neither with clericalism nor with sectarianism; and the more I go through the country the more I am convinced of this. Nor is France an impious people. And those foreigners who, for lack of observation or insight, go about proclaiming us such, are guilty of gross ignorance or calumny.

A great trial is upon the Christian Church; and if we are not sincere enough, wise, humble and courageous at the same time, to use all endeavor to come to some understanding, some *modus operandi*, what can we hope for when, in the not far future, we are forced by the march of science and the progress of humanity into living and working—a *modus operandi*—with the other great religious bodies of the world? We must not then, confound Christianity as it was revealed to mankind by the Son of God with christendom which presents the saddest case of *dis-unity* and, I may say, the most odious spectacle of any institution to-day on the face of the earth! And, above all, we must not confound the spirit of sectarianism with the spirit of Christ.

In my observation, by study and by personal communication, I find more simplicity and also more grandeur in some of the other great religions, such as Islam and that of Confucius, than in the hideous caricatures which are given to the world in the name of God and His Divine Son.

PARIS, FRANCE, Sept. 8.

THE PURPLE AND SCARLET WOMAN AND HER RELATIVES

BY A CATHOLIC.

VIII.

CONCLUDING WORDS.

(a) To conscientious Roman Catholics.

We beseech you to read once more all that we have written in the preceding seven chapters. We next ask you to ponder a little further the alleged fact that the most dangerous errors of your Church are *exaggerations or perversions of Biblical and Christian truths*. This we have seen to be true as respects Mariolatry. There are, however, other exaggerations which are pernicious.

(1) Superstitious Baptismal Regeneration. Baptism with water is a beautiful sign or symbol of the all important baptism of the Holy Spirit by which *alone* we are regenerated and cleansed.

The *form* of washing by water is useful in aiding our faith to accept the *substance*, the Spirit's washing away iniquity, but because liable to idolatrous abuse, the New Testament seeks to keep it in its proper place by a judicious *snubbing* (no other word describes it) of Baptism by water. It says that Jesus did not baptize, but "only His disciples;" yet He was ever preaching the Gospel. The Apostle Paul, in I Cor. i. 14, 17, for the purpose of smiting the idolatry of saints, tells us: "I gave God thanks that I baptized none of you but Crispus and Gains. . . . For Christ sent me not to baptize, but to preach the Gospel!"

The eminent Apostle Peter, speaking of Noah and his family as "saved by water," teaches in I Peter, iii. 21: "Whereunto baptism being of the like form, now saveth you also;" [and then, as if anticipating the absurd and dangerous doctrine of the Papacy, in the most marked manner He makes light of water baptism and magnifies that of the Spirit] "not the putting away of the

filth of the flesh, but the examination of a good conscience towards God by the resurrection of Jesus Christ."

(2) The idolatrous "mass" is a perversion of the words of the Lord Jesus as found in John vi 52-64. In these verses He speaks with such emphasis of His disciples eating His "flesh" and drinking His "blood" that the Jews asked with heat, "How can this man give up His flesh to eat?" [the devil had not yet invented Transubstantiation] and Christ's true disciples "murmured" at it and said, "This saying is hard, and who can hear it." But Jesus said, "Doth this scandalize you? If then you shall see the son of man ascend up where He was before? It is the spirit that quickeneth, the flesh profiteth nothing. The words that I have spoken to you are spirit and life." This is the same as if Christ had said: Does it make you stumble to hear me say that I must be slain that you may "eat My flesh and drink My blood?" This is possible, but I further demand the impossible thing, that you eat and drink of Me after I have returned to heaven. Need I say more than this—that even if you could do this impossible thing, of receiving nourishment by feeding upon My body, it would only affect your bodies by strengthening them as other kinds of flesh nourish human bodies. My flesh if it could be eaten "profiteth nothing" to your souls, for these can only be reached and blessed by the Holy Spirit.

Evidently the Lord Jesus intended both Baptism and the Lord's Supper to be aids to the spiritual reception of the precious things they symbolize, but when these things are abused by Baptismal Regeneration and Transubstantiation, He would, if living on the earth, severely rebuke the sin and folly

of these distortions and abuses of the two sacraments as given in their simplicity in the New Testament, and held by the Primitive Church. Nay, two facts of His Providence show that He is thus rebuking idolatrous churches.

(a) A multitude of those receiving these sacraments show by their lives they are not of Christ's kingdom; and (b) on the other hand, thousands who conscientiously abstain from these perverted symbols lead most Christ-like lives.

(3) One of the most serious and dangerous exaggerations and perversions of Biblical truth is confession of sin and its absolution. We read in James v. 16, "Confess therefore your sins one to another." Certainly.

If A sins against B or B against A, they must confess to each other and ask forgiveness, and all other sins confess to God and ask of Him in the name of Christ for the pardon of all our offences. If A commits a private sin against a priest let him confess it to him as he should if committed against B; but this does not justify his making a sewer of a priest's ear, pouring therein the recital of all his sins and thus making himself the abject slave of an ecclesiastical tyrant. For he is your Czar—who has your secrets.

As to Absolution, it is true that the Lord Jesus has given to His Universal Church and its faithful representatives the *delegated* power of the "keys of the kingdom of heaven," and fulfils His promise to all branches of the Church Universal holding to the Primitive Apostolic faith, "Whatsoever thou shalt bind upon earth, it shall be bound also in heaven."

Under this general commission the writer, an officer and servant of the Universal Evangelical Church, proclaims in the name of the Lord Jesus to every penitent confessing his sins to the *one against whom he has transgressed*, that his indebtedness to the law of God

is cancelled upon the condition of trusting in the merits of Jesus who died upon the Cross for his sins. Thus do I as the mouthpiece of Christ "loose" you from the bonds of your sins as His representative.

But if you refuse to repent and trust in the merits of Christ, and place your trust in the ecclesiastical idol-blocks or doll-images of Mariolatry, Penance, Baptismal Regeneration, the Mass, Saintly intercession and the like, then in the name of the Lord I declare that you are still "bound" with the chains of your sinful habits of thought and action. The Church has only power to absolve from sins when the penitent fulfils the conditions *Christ* himself imposes, *not the conditions she herself presumptuously imposes*, a distinction which contains the very root and pith of the Church's power to "bind" or "loose."

My last word to you, Roman Catholics, is spoken in the name of the Lord Jesus. I enjoin upon you the duty of leaving a Church corrupt in doctrine and idolatrous in worship. Obey the command in the Apocalypse xviii. 4: "Come out from her, my people, that ye be not partakers of her sins, and that you receive not of her plagues."

Do you ask where shall I go? With a prayer for guidance, seek and you shall find that Church which in Government, Worship, Doctrine and Morals bears the closest resemblance to the Primitive and Apostolic Church of the New Testament.

(b) We wish to say to Protestants: Behold in these days the rapid growth and ripening of the elements of both good and evil: the good ripening unto a perfected salvation, and the evil growth ending in a hopeless damnation.

The forces for good set in operation by the Wesley-Whitefield Reformatory Revival of the eighteenth century magnified Jesus the Christ as the source of personal sanctification or holiness.

In the nineteenth century these forces are bearing abundant fruitage in practical efforts by Christians to alleviate every form of sorrow of soul and physical suffering, and remedy every wrong and oppression among men.

In no other direction is this blessed force working with greater efficiency and success than in Home and Foreign Missions, seeking the conversion of the Christless masses. Protestantism by the grace of God, and by the self-denying toils of its representative missionaries, is thus being drawn to the summit of a high plane of spiritual life. Christian missions is a form of activity which has alone prevented Protestantism from lapsing into a stagnant pond of corrupt and corrupting worldliness beyond redemption.

When, on the other hand, we look at the fermenting and destructive forces of evil, one of the first things to lament is the fact that the ever flowing missionary "river of the water of life" is sinfully made narrow and shallow, because the general Laodicean prosperity of the Church has caused to spring up the weeds of materialistic unbelief, coldness towards the Saviour, selfish indifference to the needs of perishing millions, and consequently a refusal to obey the command to "Preach the Gospel to every creature."

In no other thing is this more manifest than in the attitude of many Protestants towards Roman Catholics.

As citizens, as patriots they put no trust in the Purple and Scarlet Woman. Why should they?

They echo the words of Christ, Matt. vi. 24: "No man can serve two masters. For either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and Mammon." They will say to the Roman hierarchy, you cannot serve the Pope and the executive head of the United States Gov-

ernment, for when interests conflict you will hate the United States and love Rome.

Protestants can well say to Roman Catholics, who, beyond a doubt, love their country: There is a worm at the root of the tree of your loyalty to the United States. It is the *prior* allegiance you are bound to pay to the Pope of Rome, and this in a crisis in our Nation's history will lead you to betray and destroy the country you now love. And when the Romanist turns with indignation upon you and quotes the language of Hazael to Elisha, "But what, is thy servant a dog, that he should do this great thing?" you can fix your eyes upon him, and tell him fearlessly, "I know that it is in your heart to either rule or ruin America."

American Protestants as politicians, statesmen and voters do well when they watch with jealous vigilance every movement of the Church of Rome.

Yet there is one thing which, if indulged in, will injure our beloved country a thousand times more than the encroachments of Papal power. *It is hatred towards Romanists.* Upon the low plane of patriotic self-interest we should love all Papists, for if we thus love we will seek their salvation, and when a multitude are turned to the simple faith of the Gospel they become reliable citizens and the State is safe. We protest against the Protestantism of those Protestants who hate and cannot love their enemies.

Do such ask: How can we love the unlovely? We answer: You cannot be moved to the love of complacency, but you can love everyone with that love wherewith God has loved you, which is the love of compassion. We are more afraid of the indignant antagonism of our God than all the enmity and wicked plottings of Pope or devil, and their industry is remarkable in these days. To hate and not compassionate is to make

it impossible for God to be on our side. Then failure is before us, however we combine and organize for the defeat of the enemy.

It will help you to pity them, to realize that the vast majority of Papists are not only deluded, but conscientious. We do not condemn them for holding fast to the principle that :

" Religion is the chief concern
Of mortals here below."

Our only controversy is with reference to the evil character of their soul-destroying religion. But as long as they abide in ignorance they cannot help defending and propagating their religion, and they will thus do until enlightened by the teaching of evangelical Protestants.

This appeals to our compassion and not hatred. We pity the ignorance which makes Papists the deadly foes of our country's peace and prosperity. We do not now need to be told by the prescience of Lafayette that "if ever the liberties of America are destroyed it will be through Roman Catholic priests." Do we not see the unscrupulous aggressions of bishops and priests, and do we not see the Jesuits excluded in turn from various countries of Europe dwelling in the bosom of American society to plot and destroy at will? What then? We should hate Jesuitical principles but not Jesuits.

What we fear more than Jesuitical plottings are the worldly, cruel and self-deceived hearts of nominal Protestants who, unmoved by pity for their foes, may think to rise in the majesty of mere numbers and having in view only their self interests, beat down to the mire the adherents of the Papacy. We fear that thus acting the cause which is dear to us may lose the friendship of God Almighty. For victory is not always given to the strong, but to those whose hearts beat in unison with the loving heart of our Father and God.

At the close of our Civil War, a clergyman who was a patriot, said to himself: "God has saved our country from utter ruin. The New Testament prophesies of the overwhelming afflictions of nations in the last times are not yet fulfilled."

That night upon his bed there passed before his closed eyes a vision of his Nation's dishonor and destructive calamity, which upon awakening grieved his heart like Daniel's. We abbreviate from his own narrative :

"I was, in my dream, walking in Wall Street, New York. Leaving the cor. of William st. and walking towards the old Custom House (now the United States Sub-Treasury) I saw many pedestrians lifting up their eyes to the clouds. I, too, looked up and saw an enormous banner in the sky on which was painted a gigantic figure of General George Washington. Near this banner the clouds were parted disclosing a fierce struggle for the mastery between an army of patriots fired with Washingtonian principles and the army of false Americans. I watched until I saw the army of patriots defeated and dispersed.

"This occurred at an angle which includes (the now) Sub-Treasury and the New York Stock Exchange, the financial centre of the Nation. This teaches plainly that the downfall of the country is connected with times of financial distress and dishonor which patriots seek to remedy by an appeal to arms.

"Still dreaming, I next saw a ship in flames descending through the air, and finally as a charred and blackened hulk enter the earth at a point equally distant from the (now) United States Sub-Treasury and Stock Exchange."

Evidently the ship is the "Ship of State," burnt by the mutinous, piratical portion of her crew, who are dishonest and lawless in money matters.

The third picture of this "visions of the night" represented a drunken

rowdy with his belt full of bowie knives and pistols, who with a riotous Jezebel on each arm, ransacked Wall street broker shops. Plainly this portrays the scenes of riot and rapine which must follow the destruction of stable government.

Later, he who dreamed adds these words: "Something has occurred since I dreamed the strange dream which suggests that it is the revelation of a supernatural intelligence. Many years after the dream a statue of Washington of heroic size has been placed where as our first President he took the oath of office. Not until I saw this statue did I know that Washington was inducted into office at the corner of Wall and Broad streets, and yet it was over this very spot that I saw the banner, the battle and the descending and burning ship of state. How, then, could these logically arranged series of historical tableaux be made to occur at the spot of all others the most significant, yet whose significance *was wholly unknown to me*, if it be not a communication from the other world?"

Nearly thirty years have elapsed since the dream, and every succeeding year of national existence exhibits an increasing reckless disregard of honest legislation in matters financial; labor strikes every summer are better organized for success; old fashioned financial honesty is more and more out of date and despised; political schemes to "water" the currency are advocated by large bodies of unscrupulous **men**, especially at the South and West; during the past summer the frightened Nation has seen mobs of desperate men marching upon Washington to coerce Congress to pass agrarian laws of finance, and although this is a thing of the past it suggests to thousands of Socialistic Anarchists how it could be accomplished on a larger scale.

God grant that the dream of evil

things may not come true, and may those who live in the future afford to laugh at its unfulfilled warnings; yet remembering the terrors of the past Summer when Mobs of organized labor in rebellion with their Anarchist sympathisers against the State and National authorities, were with difficulty overcome by the police and soldiers—We say that in view of all these things there is a wonderful suggestion in our present strained national economic life of the sad details of the dream. But the storm clouds may pass away, and once more the sun may shine and the birds sing. Yes—probably. But the birth-pangs which our Lord prophesied would repeatedly come upon all nations, are returning with more frequency, and the crises are more and more acute.

During the Civil War thousands of brave, loyal Roman Catholics fought in the ranks of our armies, yet there is reason to fear that among the eminent ecclesiastics who guide the affairs of that Church were those whose hostility to the prosperity of our Protestant civil and religious liberties was then and is still profound, if not on the surface.

If the Papacy is effectually thwarted by the vigilance of Protestants and prevented from controlling public funds for the support of their schools and charities, what is to hinder the hierarchy in revenge and to secure the mastery, fomenting labor and other troubles, seeking to change our government? History declares that bishops and priests are **none too good** for this.

But with God on our side we may smile at the impotency of all our foes. Yes, but is God on our side?

God may still be with us, but is He preparing to take His departure? There is **much** to provoke Him, to repeat the words uttered within the inner temple at Jerusalem before the destruction of the holy city by the Romans, "Let us rise and depart hence." Ah! if God

should "arise and depart" from His nominal Church and leave us to the tender mercies of ecclesiastical Romans, the successors of the Pagan Romans! In Jerusalem there were bands of fanatical zealots who were sure Jehovah would appear for the succor of His nominal people; but Jerusalem was taken and destroyed.

After the capture of the city Titus beheld with amazement the strength of the walls and gates of Jerusalem, and remarked: "If the gods had not forsaken this people their city could not have been taken."

Brethren of the Church Universal, let us man and defend the walls, towers and gates of our holy city, and it shall never be captured. This is accomplished when two things are done. (1) So musing upon what God's love in Jesus has done for our sinful, helpless souls that a fire shall be kindled which will devour all our idol-blocks, doll-images, and even our infantile "dollys," and leave us purified and enthusiastically devoted to the promotion of God's glory, so that the Lord Jesus the Christ shall be enshrined in our hearts as our only King.

(2) Through prayers, gifts of money and personal efforts let us establish and sustain missions in all cities for the conversion in *love* of our ignorant and misguided Roman Catholic brethren.

Then in the midst of sore trials, persecutions and loss of creature comforts there shall be revealed once more in the history of the true Church of Christ, God as the Almighty, quadrilateral fortress of his people. Then a multitude of those who are now drinking of the cup the Purple and Scarlet Woman is putting to their lips, shall with loathing cast its contents to the earth.

Then thousands among the offspring of the daughters and granddaughters of the Papal Harlot, whose white garments are now somewhat spotted with

the Satanic purple and scarlet, shall begin "Hating also the spotted garment which is carnal" (Jude 23) and zealously enroll themselves with those who return to their "first charity" (Apoc. ii. 4) "and have washed their robes, and have made them white in the blood of the Lamb." (Apoc. vii. 14.)

This is the seventh of November, 1894. Yesterday a hurricane of popular political wrath overtook the piratical craft called "Tammany Hall," leaving her a wreck. Roman priests are seen swimming from her sinking hull and climbing to the deck of the Democratic-Republican Reform bark, denouncing their former allies, as the rogue hopes to escape arrest by crying "Stop thief."

Our thanks and praise shall ascend to the ears of our God, the King of Nations, for lifting up a "standard" of victory when "the enemy came in as a flood." The Lord of Sinai has thundered; let breakers of His Law tremble. "The Lord is a man of war. . . Pharaoh's chariots and his host hath He cast into the sea."

God be praised. But if we would secure the *permanent* fruits of victory—(1) America must be ruled by *true* Americans, whose liberty of action is not bounded by the fetters and chains of a prior oath of allegiance to the Pope. (2) Silly Americans, ignorant of history, must be made to know that the intelligent and adroit Roman ecclesiastics who identify themselves with the Republicans seek to capture *that* party, as coarser priests have captured Tammany and the Democracy, and that the subserviency of Republican leaders to Rome is a cloud of inky blackness. Look at the meaning of "*Jesuitism*" in the dictionary. (3) Still, Protestants must pity the thousands of Roman Catholics who through *blind* zeal for their Church seek to do the things which would destroy us. Let us pray and labor for their conversion.

